offers as professional modesty, the sort of positive but heterodox behaviour that brands him a "maverick" and exposes his conduct to such undue scrutiny in the first place, is taken for evasiveness about diagnosis and treatment alike.

Similarly, at least as presented in Dr. Workman's testimony, the causes which he states were offered him by Dr. Campbell begin to look like distractions if not deceptions. No doubt, after reading Dr. Workman's letter, many readers would have begun to suspect that Mary's "religious excitement" might have been embellished by Dr. Campbell to distract the public from scrutinizing his own practices.

(The Rhetoric of Virginity)

Dr. Campbell exploits the melodramatic language of virginity, losing sight of the physiological issue by overwhelming it in moral values, sometimes hysterically expressed, as if to discourage the truth by making the mere raising of certain possibilities an outrageous insult not only to Mary but to all womankind:

> I am as positive as it is possible for me to be on a point, which no medical jurist will undertake in certain conditions absolutely to decide, that she never had any such, either with my son or with any other man, but that she died as she had lived, a spotless virgin! (6)

He shrewdly notes the irrationality or at least inconsistency of the way such testimony is used against him:

> When Dr. Campbell's treatment was to be represented to the jury as "improper" Mary Boyd was allowed to be, what she was in truth, a "virgin girl." When it was wished to give a colour to other charges, then the poor girl's purity of conduct was basely called in question. (ix)

Essentially he turns his tables on his opponents. They seek to expose him, or at least his son, as a despoiler of women; subsequently, he exposes them as despoilers of women's reputation.